

RELIGIOUS INTELLIGENCE.

Ministerial Movements—Chats by the Way.

Synagogue Worship—Symbolical Meaning of the Garment Borders.

PROGRAMME OF SERVICES.

The Rev. C. P. McCarthy, will, in the University chapel this morning, demonstrate that "repentance is a divine necessity in a corrupt age," and in the evening "The views of the tongue will be illustrated by the policy of slandering those you have wronged."

Rev. Dr. Clarke, of the Wesley Memorial church, Savannah, Ga., will preach in Washington Square Methodist Episcopal church this morning, and in the evening Rev. William Lloyd will describe the "Death of Sennacherib's Army."

Preaching in Pilgrimage Hall this morning as the usual hour.

In All Saints Protestant Episcopal church the Rev. W. M. Dummell will preach this morning and evening as usual.

"The one Christian Family" will be presented in the sixteenth street Baptist church this evening by the Rev. D. B. Jutes.

At the Free Tabernacle Methodist Episcopal church the Rev. John Johns will preach this morning and evening.

"As a Thief" Bishop Snow will present the "Second Coming of Christ a Sinner to the World."

"The Temptations of Summer Watering Places" will be pointed out by Dr. Talmage this morning in the Brooklyn Tabernacle.

Rev. S. H. Tyng, Jr., will preach this morning in the Church of the Holy Trinity, and in the afternoon Rev. W. H. Humpstone will give a Bible reading. In the evening service will be held in the Gospel tent, on Thirty-fourth street, near Sixth avenue.

Dr. J. B. Flagg will preach in Christ Church (Protestant Episcopal) this morning and evening at the usual hours.

In the Central Baptist church this morning Rev. J. B. Flagg will "set up" banners, and in the evening he will comment upon the "Sinner's Prayer."

Rev. H. B. Chapin will preach this morning and afternoon in Canal street Presbyterian church.

Rev. J. M. Gatchell will preach in the Church of Our Saviour this morning and evening at the usual hours.

Dr. Armitage will minister to the Fifth Avenue Baptist church this morning and evening as usual.

"The First Murderer and His Doom" will be considered this evening by Rev. W. F. Hatfield in the Eighteenth street Methodist Episcopal church.

Rev. M. Lockwood, this morning, and Dr. A. D. Gillette, this evening, will occupy the pulpit of the Fifty-third street Baptist church.

"Reverencing the Son" will be considered by Rev. Mr. Rowell this evening in the Free Baptist church.

This morning, in Harlem, Universalist church, the Rev. J. A. Sells will take "Account of Leaves and Fishes." Prase service in the evening.

This morning Rev. J. W. Selwick will preach in Lexington avenue Methodist Episcopal church, and this evening Rev. Frank G. Morgan will preach.

The Church of the Strangers will be kept open all summer, and this morning Dr. Deems will speak about close devotion and in the evening about grieving the Holy Spirit.

This morning the Rev. Father Bjerring will celebrate the liturgy in the Slavonic language in the Russian chapel.

The Ninth Ward Union Prase Meeting will be held this afternoon in the Central Methodist Episcopal church from four to five o'clock. The meeting last Sabbath was well attended and interesting.

In the Piquette Baptist church the Rev. J. S. Kennerly will preach this morning and evening.

Rev. Charles E. Harris will preach a sermon to Jews this evening in Allen street Methodist Episcopal church on "Jesus the Messiah." Preaching in the morning also.

Rev. A. H. Momen will speak in Spring street Presbyterian church this morning about "Christian Work."

Rev. W. B. Merritt will minister to Sixth Avenue Reformed church at the usual hours to-day.

Preaching this morning and evening by Rev. J. I. Hurlbut, of Plainfield, N. J., in St. John's Methodist Episcopal church.

The "Attractions of the Cross" will be presented by Rev. W. H. Leavell this morning, and a Bible reading by him this evening in Stanton street Baptist church.

In Thirty-fourth street Reformed church the Rev. Carlos Martyn will administer the Lord's Supper this morning, and preach this evening on "The Work of Moody and Sankey in New York."

Services will be held as usual throughout the summer in St. Thomas' Protestant Episcopal church.

In the Tabernacle Baptist church this morning and evening the Rev. Henry M. Sanders will preach.

Rev. Dr. Tyng's gospel tenting venture in this city is to be supplemented in Brooklyn at the main entrance of Prospect Park, the latter conducted by laymen, and the hours half-past four to six o'clock Sunday afternoons during the heated term.

In the Church of the Heavenly Rest Dr. Howland will preach this morning, and in the afternoon evening prayer will be read.

Rev. William Lloyd, pastor of Washington Square Methodist Episcopal church, will preach in Madison Avenue Reformed church this morning.

The Spiritualists will convene at Harvard Rooms for services and instruction this afternoon and evening.

Rev. W. T. Sabine will minister as usual to-day in the First Reformed Episcopal church.

Mr. H. Thane Miller, of Cincinnati, will conduct a service of Song in Association hall this evening.

Rev. Chauncey Giles will present the Unitarianism of the Swedenborg Church this morning in his usual place.

Rev. Mr. Miller, of Baltimore, will preach in St. Ignace's Protestant Episcopal church this morning and Rev. Dr. Ewer this evening.

"The Blind Beggar" and "The Laws of Success in New York Business Life" will be considered at the accustomed hour to-day in the Church of the Disciples by Rev. George H. Hephworth.

The Rev. R. E. Haeckus will officiate in the Church of the Holy Apostles this morning and afternoon.

In St. Mark's Protestant Episcopal church this morning Dr. Rhyland will speak about "Serpents and Doves" and in the evening will discuss "The Sunday question."

CHAT BY THE WAY.

It is somewhere said that the man who lives for himself alone lives for the meanest fellow that can be found.

Don't begin life with an overestimate of yourself, because you will inevitably end your career in disappointment that the world has not appreciated you. Think little of yourself, and you will find the world will think the more of you for it.

Never keep an account of the good deeds you have done. You can easily trust the Lord to do that.

Your religion ought not to be divorced from your daily life. It does not follow because a man professes not to have sinned for fifteen years that he does not and his sugar as other folks do.

It was once said of a clergyman whose "tricks and manners" were somewhat peculiar, that when he was in the pulpit his eloquence was so persuasive that the people wished he might never come out of it, and when he was making his parish calls he was so trivial that the people wished he might never go into it.

It is almost impossible to kill a man by honest hard work, but you can worry him to death in a very short time. It is the nervous, not the muscular system, that gives out. Some people sing at their work and live long; others fret at their work and soon wear out. One way is better than many tears.

Decency is a very important element of character. If we could treat all our bad habits as General Putnam treated a spy found near his encampment we should wonderfully hasten the millennium. He wrote to Governor Tryon the following epistle:

Sir—Nathan Palmer, a lieutenant in your King's service, was taken in my camp as a spy. He was condemned as a spy, and he shall be hanged as a spy.

P. S.—Afternoon—He is hanged.

The Protestant conventions seem to be nourishing an unaccountable enmity for the Catholics. Gentlemen, calling hard names proves nothing. It does not make

your denomination any better to show that another is not all that good. Why talk so eloquently about the unity of the Christian world and in the same breath denounce the larger part of it? The frequent exhibitions of ill-timber which characterize Protestant Catholicism will not serve to allure the members of the Catholic Church from their own communion, and yet they may all become Protestants against such unequalled and useless attacks.

Things that change and pass away must be worked for, but things lasting and eternal are a free gift of grace. It is Lowell who said—

"The heavens alone that is given away,
The earth and all that he has had for the taking."

Here is a curious episode which makes us feel that the Centennial is a myth and that we have hardly emerged from the Dark Ages—Two young men, who have been friends for years, met at the house of an acquaintance and concluded that one or the other must die. So far the story looks romantic. Having come to this age conclusion, however, they proceeded to the prairie outside the town arm in arm, the one carrying a pistol, the other a Winchester rifle. Having measured off the requisite number of paces they began to fire. Now the matter becomes a real tragedy. At the second shot one man drops with a bullet in his heart and the other took to his heels and has not been heard from since. And so this bit of precious folly ends. Two lives are despoiled, two homes are crushed, and nobody knows for what. We are compelled to ask the old question, which naturally belongs at the end of such tragedies, "What is her name?"

It requires a great deal of practice to tell the whole truth. It may not be one of the lost arts, but it is certainly one of the most neglected. It is a great deal more difficult than those who are not accustomed to do it imagine. A single attempt will make us more charitable toward others who do not succeed any better than we do ourselves. Norman Macleod once attended a meeting of scientists in which the meteoric theory was discussed. He seems to have been greatly stirred by the assumptions of what is called advanced thought, for he afterwards wrote to a friend that "perhaps the men of science would do well, in accordance with these latest results, to rewrite the first chapter of Genesis in this way:—

"I. The earth was without form and void.
"II. A meteor fell upon the earth.
"III. The result was fish, flesh and fowl.
"IV. From these proceeded the British Association.
"V. And the British Association pronounced it all tolerably good."

There is a man in Boston who has doubled his contributions to benevolent societies, giving as a reason therefor that the times are hard and a great many people can't give anything. Boston is a good place for such a man to live in ordinary times, but during the Centennial that man should be transported to Philadelphia. A properly administered exhibition of such a specimen of the genus *human* at a very small price per head might ultimately in paying of the entire church indebtedness of the Republic. Everybody would want to see him, and even foreigners might be persuaded to go home and do likewise.

The Unitarians boast that if they can build ten churches a year for an indefinite term of years they will sometime become a large and flourishing denomination. This arithmetic is unquestioned, and this bright and cheery spirit of prophecy is commendable. We are reminded, however, of the Texan orator who said that ten years ago he could have bought a hundred acres of land for a new pair of boots, and if he had made the bargain he would to-day be worth a million. Some one asked him how he could have missed such an opportunity.

"I was afraid," he replied, sadly, "why the time was I hadn't the boots."

The temperance movement in Massachusetts is enlarging its boundaries, and its membership is increasing in spite of the hot weather. If men can abstain from what are called "cooling drinks" in the summer season they will not be tempted during the rest of the year by the fragrant lemon peel and the insidious something else, which so many barkeepers unite with a skill worthy of a better cause and so many customers consume as though their very lives depended upon looking through the bottom of the glass. The temperance movement in this city is spasmodic in character and laughable in method. On one day everybody was arrested, and the next day everybody was free and at his old tricks again. It was all a pleasant little joke—just to show that the city authorities could, if they would, do something; but they are not expected to have another system forgo a while. Many were frightened but few hurt.

Some very poor Biblical witticisms have lately died in consequence of the law of natural selection, which declares that only the strong can attain to maturity. Some one asked, "Who was the first gambler?" and the answer was returned "Alphabets," of course. But this could not be true, because we hear of Adam's having a pair of dice, which was certainly a good beginning for the race.

Mr. Burgh indulges in a species of logic at times which seems to be subversive of all law and order. He says that our penal statistics are oppressive and malignant, and that new legislation is demanded by an enlightened and sympathetic people; for when a man gets into the penitentiary he is not there to be punished, but to be reformed, and when he is reformed he is not there to be reformed, but to be reformed.

A sweet-tempered home as near to heaven as one can get on this side the Jordan. It is a luxury, however, which not every one enjoys. It is vastly expensive to support a scolding wife, and men of ordinary means ought not to be compelled, in these hard times, to join a hot-house.

Instinctive imitation is an almost irresistible force of human nature. If Darwin's argument is that a monkey imitates men, that men imitate each other, and that, therefore, there must be some affinity between Jocko and James, his position is certainly a strong one. When an actor screws his face into the distortion of comedy or tragedy the audience will do so, and when the actor looks as if he were weeping the audience will weep with him.

Some theological students have been puzzling their brains to answer the question of little Minnie, "Mother, what is the difference between baptism and vaccination?" A majority has concluded that the two are more nearly alike than we think. They both symbolize the introduction of a new element into "the blood, which is the life."

People differ as much about what we shall do when we die as they do about what we shall do when we are alive. The Indians fully expect to chase the wild deer and hear the music of his baying hounds. He is to pitch his tent in a sunny land where the medicine man will lose his occupation. The old Goliath looked forward to drinking beer out of the skulls of his enemies and having such a wild and hilarious time as earth never dreamed of. Moore says of another race that—

A Persian's heaven is easily made,
'Tis but black eyes and ironade.

Some very encouraging news has been received from Timbuctoo. Missionaries were sent into that brightened country, and the chiefs, corner of Fifth avenue and Twenty-fifth street, New York city. The doctor recently deified the bishopric of Fond du Lac, Wis.

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The Rev. Philip Brooks (Protestant Episcopal), of Boston, recently married Bishop Nicholson, of the Reformed Episcopal Church in a marriage service. He was threatened with an ecclesiastical trial for this, but the Reformed Episcopal Church has since rescinded its decision to add another alien minister to the Reformed Episcopal Church. This church has three churches in Connecticut, viz., at Hartford, New Britain, and Digby, N. S., which have become self-supporting during the year. Its work is rapidly extending among the Freedmen, among whom in South Carolina alone twelve churches are now in operation. In Halloway, N. Y., a new church was dedicated two weeks ago and the first Reformed Episcopal church in this city will shortly begin to hold services.

The Rev. Mr. Boyce has accepted a call to the Baptist church, at Brewster, N. Y., and commences his labors at once. The church, which is a strong one, is in an excellent condition, and the outlook is promising.

EPISCOPALIAN.

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and roar of the world. We have been thinking of the proper proportion which these ingredients should be mingled, and have come to the conclusion that about a pound of dose is necessary to every ounce of serpent. Even then you will find the mixture pretty strong.

MINISTERIAL MOVEMENTS.

At the session of the Primitive Methodist Church of Canada, held this week in Toronto, a letter was received from the Rev. J. A. Sells, of the Methodist Church of Canada, expressing a desire for organic union with the Primitive Methodist.

The Methodist General Conference voted that the question of division into white and black conferences may be decided by the conferences themselves. Whenever a majority of both white and colored members in any conference shall ask for a division of such conference on the color line it should be granted.